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Middle East has second place on Nixon's agenda for Moscow visit

WASHINGTON (JTA) -

Asserting that a discussion of the Middle East problem will be the second item on the agenda of his summit talks in Moscow next May, President Nixon bluntly accused Russia for responsibility in the current situation in that region and called on the Soviet government to help avoid a "major conflict in the Middle East" by restraining its supply of arms to its allies in the area.

In his annual foreign policy report to Congress, Nixon reviewed the history of the Middle East conflict since 1969 and disclosed that the Soviets have deployed "eight surface-to-air missile installations, several squadrons of combat aircraft with Soviet pilots, 5,000 missile crew members and technicians and about 11,000 other advisors" in Egypt since early 1970. This build-up continued through 1970, he said, and Soviet personnel were directly involved in violations of the standstill ceasefire agreement of Aug. 7, 1970.

The president urged the Soviet Union to aid in achieving peace in the Middle East by refraining from using the Arab-Israel dispute "to enhance its own military position" and by "encouraging the negotiations of peace." The urgency with which Nixon regards the Middle East situation was evident in his disclosure that "a discussion of the problem of the Middle East and the reasons for the failure to reach a peaceful settlement there" will be second only to the agreement on strategic arms limitations on the agenda of his forthcoming Moscow talks and will precede the problem of European security "in all its aspects."

The president said that "a secure peace in the Middle East requires stable relations on both levels - accommodation within the region and a balance among the powers outside." He charged the Soviet Union with responsibility for the current Middle East situation. "The Soviet Union's effort to use the Arab-Israeli conflict to perpetuate and expand its own military position in Egypt has been a matter of concern to the United States," he said.

Nixon reviewed the erratic course of negotiations with the USSR on the Middle East and said that the talks with the Soviet Union in 1969 "unfortunately foundered" because the Soviet Union tried to draw a final political and territorial blueprint, including final boundaries, instead of helping launch a process of negotiation. He stated that in the fall of 1969 "we reached an understanding with the USSR on a possible procedure for indirect Arab-Israeli talks" but in December of that year "the Soviet Union changed its mind on this understanding." Early in 1970, the President said, the Soviet Union began "a major military build-up in Egypt which further delayed negotiation."

He noted that when, because of the Soviet-Egyptian ceasefire violations, "Israel refused to negotiate until the violations were rectified," the U.S. "provided Israel with means to cope with this situation." Since that time, his report added, the Soviets have introduced more missiles and "advanced" aircraft. The report did not describe the present Soviet strength in Egypt. In his section "on relations with the Soviet Union" in this report, the president declared that the "fragile ceasefire" achieved Aug. 7, 1970, by the U.S. was "almost killed in its infancy" by "a rash and provocative Soviet and Egyptian missile buildup along the Suez Canal."

In Jerusalem, there was no official comment last week on the Middle East section of President Nixon's third annual foreign policy report to the U.S. Congress. Privately, however, high-ranking Israelis seemed pleased and some observed that the passages on the Middle East were much more favorable to Israel than the corresponding passages of Nixon's foreign policy report last year.

The Israeli press was not reticient. Davar, the Histadrut newspaper, which usually reflects government views, called Nixon's message "a report for political realism." The paper said that "where the Middle East is concerned, major importance attaches to the president's determination that the Soviet bases in Egypt and the Soviet expansionist trends are of grave significance to the global balance of power."

The Canadian Jewish news

Friday, February 18, 1972 3 Adar 5732 15¢

Knowledge gap cited by Israeli official

By LEWIS LEVENDEL
CJN Assistant Editor

Canada and Israel still maintain "a certain ignorance" about each other in the economic field, says the Jerusalem trade commissioner to Canada.

Menachem Lahat told about 70 men attending a Canada-Israel Chamber of Commerce luncheon at the Park Plaza Hotel last week that "greater efforts must be made to achieve understanding.

". . . A very important area of activity would be the appointment of agents and representatives who could show Canadian products in Israel and vice versa," he recommended.

The luncheon was also addressed by Ray D. Wolfe, president of the chamber, and David Rotenberg, on behalf of the city of Toronto. Mr. Wolfe reported on the recent visit to Israel of Canadian Trade Minister Jean-Luc Pepin. The trip produced an agreement under which the Canadian Export Development Corporation will make loans of up to $100 million available to the Israel government for purchases in Canada.

Lahat, in his speech, said, "In the near future, an agreement will be signed which will insure Canadian investment in Israel and another agreement to prevent double taxation is also in the works and should be completed within the next six months."

He hoped the Canadian government would be amenable to Israel's designation as an underdeveloped country. Under the provisions of the United Nations Committee for Trade and Development Agreement, a country can designate itself to be underdeveloped, and, if approved, thereby be qualified to receive certain preferences.

And he told the businessmen of the Israel ministry of housing's plans for construction of 550 pre-fabricated units.

"The closing date for submission of tenders for this bid was extended in order to enable Canadian companies to bid," he told his audience. "Housing will be one of Israel's major problems in short term and active Canadian companies with know-how and experience in this field have good prospects of being involved with this venture."

In his speech, Mr. Wolfe said that "with unemployment in Canada still unacceptably high - it would be less than responsible for us to permit any part of that $100 million

(Cont'd on Page 3)

Beth Tzedec vote favors renewal of Hollander's contract

After a seven hour meeting last Sunday the membership of Beth Tzedec Congregation overwhelmingly affirmed its support of Rabbi Ben Hollander.

By a vote of 540-234, the congregants approved a resolution "that the contract of Rabbi Hollander, rabbi in charge of education and youth at Beth Tzedec Congregation, be renewed."

This recommendation will now go to the synagogue's board of governors. Several weeks ago the board's executive committee recommended that Rabbi Hollander be dismissed. His contract expires in June.

A difference between Rabbi Stuart Rosenberg and Rabbi Hollander, over educational methods led to a dispute which brought into being an organization known as the Beth Tzedec Parents for Youth and Education which ranged itself solidly behind Hollander.

Albert Gellman, president of the group, welcomed the outcome of the vote. "I share with all the parents of the children in the congregational school and with many others equally concerned, the hope that we will now have a commitment from the board regarding the renewal of Rabbi Hollander's contract."

Toronto lawyer Joseph Pomerant, who served as legal advisor to the parents' group and was present at the Sunday meeting, said he hoped the board of governors would follow "the reasoned will of the congregation as expressed in the recorded vote." He added, "after all, that was the purpose of the general meeting. The entire process was a unique experience and despite its potential divisiveness, it demonstrated the sense of responsibility of the congregation as a whole."

Neither Jack Friedman, synagogue president, who chaired the marathon Sunday meeting, nor Rabbi Rosenberg was available for comment. It is believed the board of governors will convene shortly to deal with the resolution supporting Rabbi Hollander.

University students demonstrate at Lod Airport, Tel Aviv, in support of Georgian Jews from Russia who claim they are being forced to work as porters on the Sabbath. Government officials say they were informed of the working conditions prior to being hired. *(Israel Sun photo)*

Play on Nazi theme at Bronfman Centre arouses bitter community controversy

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

A controversy, so bitter it touches on an exposed nerve in the Jewish community, is unfolding with the presentation of the play, **The Man in the Glass Booth** at the Saidye Bronfman Theatre.

Most observers believe the issue pits two groups of people with similar feelings but different approaches against each other in a battle in which the outcome will satisfy no one.

The play, according to a Saidye Bronfman release is a "disturbingly provocative drama" about a Jew playing the role of an SS Colonel who "brings into focus the receding memory of history's cruelest genocide, and expiates his own feelings of guilt at having survived."

Written by non-Jewish author Robert Shaw, the play has appeared in England and on Broadway, where they were directed by well-known Jewish playwright Harold Pinter.

A source at the centre said the issue is "embarrassing" and "provincial", since nowhere but in Montreal has there been such a pre-opening controversy. The production, costing some $30,000 is scheduled to begin Feb. 28 and construction of the sets is nearing completion.

Jack Engels, president of the "Y", spoke with Gideon Hausner - who prosecuted Adolf Eichmann for Israel - in a telephone conversation on the weekend. Hausner endorsed the play and said every Jew should see it.

Sam Shriar, chairman of the Saidye Bronfman Centre said, "the last thing we want to do is involve the community in an emotional crisis. I think the survivors have lost sight of the question the play proposes.

"The play says what the Nazis were afraid to say: That they committed the atrocities because they loved Hitler and because they believed in what they were doing."

The Man in the Glass Booth is part of the centre's year long theme on the Holocaust, and speakers, films, and exhibits have been presented on the subject so far.

Lou Zablow, founding president of the Survivors of Nazi Oppression, called the play obscene. He said the organization is "pleading" with the centre not to stage it.

"In the last few days we have spoken with at least 100 people and they feel putting on the play is a terrible thing to do. We are pleading with the centre not to show the play."

According to Zablow, feeling among the Survivors is so strong, that one man is threatening to hurl himself against a window in the centre. Over the next week, the Survivors plan to distribute copies of the play and "expose it" to the community.

Since 1948, some 35,000 Jews have emigrated to Montreal from European cities - 10,000 of the former newcomers are ex-concentration camp victims.

(Cont'd on Page 3)

70,000 Soviet Jews expected; special urgency in UJA drive

Toronto's United Jewish Appeal-Israel Special Fund campaign took on special urgency this week with the announcement by the Jewish Agency that 70,000 immigrants are expected to arrive in Israel in 1972, about half of them from Soviet Russia.

Gordon Brown, president of the United Israel Appeal of Canada Inc., who has been attending a meeting of the Board of Governors of the Jewish Agency in London, declared in a cable to Toronto campaign chairman Phil Granovsky that "in light of the serious economic difficulties in Israel, the UJA throughout the world must carry on the main burden of immigrant absorption and settlement."

Gordon Brown

Brown urged the Toronto Jewish community "to make an all-out special effort to support the UJA campaign now in progress in order to meet the needs of present immigration."

The recent arrival of Jews from Russia "heralds a hopeful beginning towards the realization of our dream for our Soviet brethren," Brown said. "I am sure Toronto will not be found wanting in meeting the challenge of this historic moment."

Brown's cable confirmed that 70,000 immigrants are expected in Israel this year.

Commenting on the cable, Phil Granovsky said that if increased giving in the 1972 campaign continues at the present level, Toronto will certainly reach its goal of $10,200,000.

Granovsky said the campaign committee anticipated the greatly increased flow of immigrants to Israel and set the campaign goal accordingly. "Mr. Brown now confirms the urgent need for funds and we know that $10,200,000 is the bare minimum we must raise. It is an attainable goal."

Donates $1 million to Israel Bonds

WINDSOR -

A native of Poland, who came to Canada 24 years ago, has pledged $1 million for the purchase of Israel Bonds.

He is Harry Zekelman, president of Pyramid Mobile Homes, in Windsor, who returned recently from a fact-finding mission in Israel as a guest of the Israeli Government. He is general chairman of Windsor Israel Bonds Committee.

Harry Zekelman

Zekelman, a one time colonel in the Soviet Army, came to Canada in 1948 and became a scrap dealer in this city. His progress up the business ladder was swift and today his company which he founded in 1956, is the second largest of its kind in Canada.

The million dollar pledge was made in Israel and the Windsor businessman accompanied it with an appeal to Israel to send more rabbis, teachers and leaders to Canada "otherwise there will be no Jews left in the small communities in 20, perhaps even 10 years time."

Vote error announced by company hired by Beth Tzedec

Sources revealed on Tuesday, February 15, that the trust company hired to conduct the vote at Beth Tzedec's congregational meeting last Sunday had committed a serious error in their tally.

The vote, originally reported as being 540 to 234 in favor of retaining Rabbi Ben Hollander should have been given as 369 for the resolution to renew his contract and 365 against.

The trust company reported that they had mistakenly assigned 131 proxy votes to the wrong column.

In an affidavit, the trust company explained that they were not aware of their error until Tuesday, when they read newspaper articles in the Toronto Star and Globe and Mail reporting the incorrect vote.

The use of proxy votes was the subject of a lengthy debate at the Sunday meeting and had inspired a sit-in by members of the parent's group in the foyer of the synagogue the previous Friday.

Information concerning the error in the vote was received after this edition of the newspaper had been sent to the printer. It was, therefore, possible only to add this announcement and not to make major changes in the text of the story.

Organizations and People

...about people

Rabbi Mordecai Deutsch, leader of Kupath Ramban in Jerusalem, addresses Melava Malka at Toronto's Agudath Israel. The guest of honor is 5th generation Israeli Talmudic scholar.

Rabbi Mordecai Deutsch, leader of Kupath Ramban in Jerusalem, was guest of honor at a Melava Malka tendered by Kupath Ramban of Toronto at Agudath Israel Synagogue two weekends ago. A fifth generation Israeli, he called for more aid to those who devote their lives to studying Torah. The rabbi awarded a citation of honor to **Arnold Finkler**, national president of Kupath Ramban.

* * * * * *

A student prize commemorating the name of the late **J. Keiller Mackay**, a former lieutenant governor of Ontario, has been established at Hebrew University of Jerusalem's faculty of law by Toronto's Palestine (Masonic) Lodge. A jurist of note, the late Mr. Justice Mackay was heralded for his judicial decision against racial discrimination in housing. He also headed the committee which recommended abolishing religious education in the Ontario public schools.

* * * * * *

Toronto writer-director Jack Kuper has just completed his Israeli-made film, **Mehane Yehuda**. Shot in Israel last spring, the film is set for world distribution and has been purchased by the CBC for network showing.

* * * * * *

The only Canadian on the 12 man praesidium of the World Zionist Congress, **Daniel Monson**, national president of the Zionist Organization of Canada, chaired the plenary session of the congress dealing with the admission of Rabbi Meir Kahane to the rostrum.

The new president of the Mogen David Sephardic Congregation of Toronto is **Sydney D. Bendahan** who was elected for the 1972-73 period.

* * * * * *

Montreal's **Cecil Vineberg** was appointed 72nd president of the Royal Canadian Golf Association at their annual meeting last week. A member of the RCGA's board of governors since 1966 and chairman of the 1971 Canadian Open Championship, Mr. Vineberg (an accountant by profession) is also active in numerous areas of Montreal community life.

Cecil Vineberg

Mayor to open medical centre in Israel

By LARRY ANKLEWICZ

A medical centre in Israel was the beneficiary as business, labor and government leaders honored Toronto's Mayor William Dennison at a testimonial banquet last Monday night at the Inn on the Park. Proceeds of the dinner, sponsored by the Canadian Friends of Histadrut, went towards the William Dennison Medical Centre in Kfar Saba, which will be officially opened by the mayor during a forthcoming visit to Israel.

Bryce Mackasey, federal minister of Manpower and Immigration, was the keynote speaker of the evening. He spoke of the tremendous contribution the Histadrut movement had made to Israel in many spheres of life and said that its success had been achieved because it had "above all stressed the dignity of man and the importance of the individual."

Mackasey then went on to note that Dennison had devoted himself to these same ideals and pointed out that all politicians were dedicated to "improving the quality of life through the democratic process."

Dennison responded to all the kind words by mentioning that he had spent five days in Israel in 1960 and had been "deeply impressed by the great energy and devotion of its people who are fighting to reverse thousands of years of poor management of the soil and water resources of that area."

He noted that the Israelis have succeeded in coping with many of the same problems facing people in Toronto. Sewage water is being recycled for use in irrigation projects, while 25,000 low rental housing units are being built there each year.

The Israelis, he said, are not wasting good farm land on 60 ft. lots for single family houses as in Toronto but are making full use of their resources.

At the commencement of the program, Israeli Consul General Col. Jacob Monbaz said that the William Dennison Medical Centre was a milestone in the relationship between the Canadian and Israeli peoples, and Max Federman, the national chairman of the Histadrut Trade Union Council in Canada, said that the Medical Centre was a monument to the people of Toronto.

CJN Photo by Gadi Hoz

Toronto Mayor William Dennison (left) looks on as he is presented with a plaque by Ontario Transport Minister Gordon Carton at testimonial dinner in his honor at the Inn on the Park.

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Ontario Department of Health Hon. A.B.R. Lawrence, Minister

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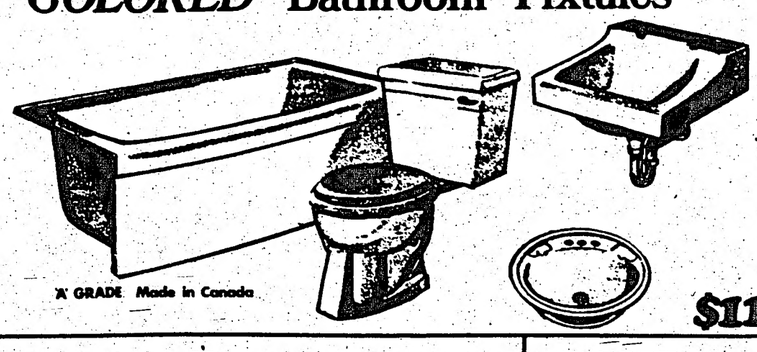

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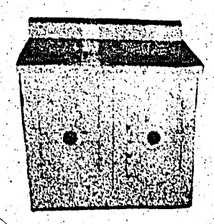

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what's new . . .

by Miriam Herman

Eliahu Navi

MAYOR OF BEERSHEBA GUEST SPEAKER

Eliahu Navi, mayor of Beersheba and first Israeli judge appointed in the Negev, will be the guest speaker at a reception tendered by the Farband Labor Zionist Order and the Histadrut Campaign on Mon., Feb. 21, at the Labor Zionist Centre on Viewmount Ave. at 8:30 p.m. He will also be participating in an informal round table discussion being presented by the Zionists in Action, a group of young professional and businessmen affiliated with the Labor Zionist movement, on Sun., Feb. 20, at 8:30 p.m. This meeting will also be held at the Labor Zionist Centre and is open to the public.

Maureen Forrester

MAUREEN FORRESTER CONCERT

In honor of Jewish Music Festival, renowned contralto Maureen Forrester will be appearing in concert at Beth Tikvah Synagogue on Sat., March 4 at 8:30 p.m. In addition to selections from her vast concert repetoire, she will be performing Srul I. Glick's **Song Cycle** based on **I Never Saw Another Butterfly**, a collection of poems and drawings by children interned in Terizin concentration camp during the Holocaust. This work was originally commissioned by the CBC in 1969 and was dedicated to Miss Forrester by the composer. Incidentally, Mr. Glick is Beth Tikvah's choirmaster.

WORLD ZIONIST CONGRESS REPORTS

A special meeting for reports of the recently concuded World Zionist Congress is scheduled for Wed., Feb. 23, at 8:15 p.m. in the Jerusalem Hall of the Zionist Centre on Marlee Ave. Just prior to the meeting the unveiling of a painting and plaque honoring the memory of John R. Devor will take place in the foyer. Also on the agenda is a reception for Yehuda Noy who is leaving his post as director of the Central Region of the Federated Zionist Organization of Canada.

YOUNG WOMEN'S LEADERSHIP PROGRAM

Four consecutive weekly sessions on problems confronting Jewish youth, starting Wed., Feb. 23, will be presented by the Young Women's Leadership Development Program under the auspices of the Federation of Jewish Women's Organizations. The program will be for those members who have completed a course which familiarized them with major Jewish community agencies in Toronto. Guest speakers and panel discussions will deal with the topics.

KIBBUTZ KARAVAN

The Hillel Foundation at the University of Toronto and the Jewish Student Federation at York University are co-sponsoring Kibbutz Karavan, a combination of exhibits and lectures on communal living. On Mon., Feb. 21, general assemblies and books about the kibbutz will be on display in Central Square at York. Throughout the day there will be lectures on the social, psychological and historical perspective of the kibbutz. The following day, Tues., Feb. 22, the exhibit will be moved to the U of T campus. That evening students may drop in to the Coffee House, for poetry and songs, from 7 p.m. - 12 midnight at the BBYO House on Hove Ave.

HADASSAH HAPPENING

Menorah Chapter of Hadassah is presenting an evening of fun and enjoyment at the Forest Hills Community on Sat., Feb. 19 at 8 p.m. On display at the party will be Israeli art, Eskimo carvings and Canadian pottery. Forest Hills Community is located off Bathurst St., between Finch and Steeles Avenues.

PREMIERE OF ISRAELI FILM

Sun., Feb. 20 will see the premiere of an Israeli movie, **Morning of the Second Day**, at the Beth Am Synagogue on Keele St. at 8:30 p.m. The UJA evening will also feature a direct overseas telephone call to Jewish families in the Soviet Union to be broadcast over loud speakers. Addressing the gathering will be Edith Serony of the Israel army and Alex Serota of the UJA planning committee. Admission is free.

Travels 15 miles daily despite blindness

By MIRIAM HERMAN
CJN Staff Reporter

Members of the Toronto Hebrew Club for the Blind play bingo at the northern 'Y'. The group was organized 15 years ago and now has 60 members. *CJN photo by Gadi Hoz,*

Louis Friedman travels about 15 miles daily to conduct his jewelry business. There would be nothing unusual about this except for the fact that he has been blind for the past seven years.

With the aid of his white cane and the Toronto Transit Commission, he makes his rounds without mishap. Five years ago he joined the Toronto Hebrew Club for the Blind and has been one of its staunchest supporters ever since.

The club was organized 15 years ago by former Toronto lawyer Sam Schiller and his wife as an outgrowth of their volunteer work at the Canadian National Institute for the Blind. The group now numbers 60 members, aged 19 to 100. Requirement for membership is a certificate from the CNIB or from a physician attesting to the fact that the member is sightless.

The group meets on the first Monday of every month at the north Bathurst St. "Y". The meetings are conducted by president Harvey Pachter who is assisted by a sighted person, Dorothy Kirsh. In fact, each of the officers, secretary and treasurer - is backed-up by a "seeing" volunteer.

Entertainment varies from singers and musical groups to picnics and bingo. Each month a different Jewish organization undertakes the responsibility of providing and serving the refreshments. Sometimes organizations remember to send tickets to concerts which they are sponsoring.

The problem of transportation is solved by a corps of dedicated drivers. "There is not a place they wouldn't go" says Mr. Friedman. As an example he cited one volunteer who travels from his office on Steeles Ave. to the west end of the city to pick up a member who is a patient at Queen Elizabeth Hospital.

"However, there is a drive on for drivers," Mr. Friedman added and anyone who is interested can get in touch with Phyllis Mint at 531-3740.

And that goes for new members too. They have only to signify an interest and Mrs. Mint will see that they get there.

Knowledge gap

(Cont'd from Page 1)

in capital needs to go anywhere else than to Canada (even though the U.S. and Britain are offering comparable credit facilities) without putting up a good strong fight. Happily there are firms who are both able and anxious for this business and in most cases, internationally competitive.

"On the import side, the possibilities - while somewhat smaller at the moment - are also intriguing," he said.

Mr. Wolfe continued:

"Those who have been active in the handling of food stuffs and textiles know that quality standards are steadily rising, that public acceptance is growing swiftly and that the problem is increasingly one of adequate supply.

"Except for agricultural products, I doubt if the supply problem will ever be solved unless interested Canadians follow the same course as interested Europeans, Americans and South Africans - that is - the joint venture route whereby with the infusion of some capital, the production can be geared to our individual needs and delivery assured."

Play controversy

(Cont'd from Page 1)

"What the play says," added Zablow, "that if Hitler hadn't chosen the Germans as the 'master race', but the Jews instead, they would have committed the same atrocities."

Saul Hayes, executive vice-president of the Canadian Jewish Congress said: "Younger people who have not experienced the Holocaust do not respond in the same way as the victims.

"It is solely a matter of whether the presentation is in bad judgment and should be reconsidered. Although it offends people, however, it doesn't necessarily mean the play should be stopped."

Late this week the theatre held a preview showing with the actors volunteering to read and act out the scenes for the benefit of people opposed to the presentation.

Marion Andre, the centre's artistic director, and director of the play was not available for comment, since "it would put him in a position of defending his own play."

Soviet Jewry exodus 'greatest miracle': Monbaz

"The greatest miracle in modern Jewish history and the most beautiful undertaking of our times," is how Col. Jacob Monbaz describes the exodus of Russian Jews to Israel.

In a noon-hour address to the combined staffs of the United Jewish Appeal and its affiliated agencies, Israel's Consul General in Toronto spoke of the urgent need for world Jewry to take the responsibility of removing the financial burden of absorbing Russian Jews from the shoulders of the over-taxed Israeli.

"Nothing but dollars stand in the way of absorbing every Jew who can leave Russia for Israel," Col. Monbaz declared. "We in Israel are prepared to build, safeguard our borders, to educate, but it should be the major task of Jews throughout the world to see that persecuted Jews reach Israel.

"The door has been opened," Col. Monbaz said, "but as yet it is merely a promising trickle."

He said Israel is now confronted with a crisis. "Not a political crisis, but one of terribly inadequate housing. Nor is there any budget for absorption."

The Russian Jews coming into Israel "offer us a great potential of talents," he continued. "They are as well educated as North Americans. We can't expect them to live in makeshift tents because they are used to the amenities of living."

The estimated cost of absorption from the time a Russian Jew receives his exit permit to the first few months of integration in Israel is from $10-15,000 per person.

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DONALD KEATING — Mr. Keating resigned as a minister of the United Church because of the alleged anti-Semitic writing of the editor of the United Church Observer.
PROFESSOR SAUL FRIEDMAN — Dr. Friedman is Assistant Professor of Middle East and Ancient History, Youngstown State University. He is an expert on Middle East refugees and population exchanges.
RABBI M. MITCHELL SERELS — Rabbi Serels is the Rabbi of the Sephardi Jews of Toronto and has had close personal contact with Jewish refugees from Arab Lands.
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Editorial page

The Canadian Jewish news

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Rowdiness marred hearings

Despite defects, Congress sessions were given over to major issues

There is a tendency in some quarters to write off the 28th World Zionist Congress as having made anything but a solid contribution towards the solution of problems facing world Jewry.

Admittedly, there were some regrettable developments at the Congress sessions, particularly the two resolutions sponsored by young Israel Zionists which sought to obligate American Zionist leaders to settle in Israel when their term of office expired and to give their children a Zionist education, or resign office.

These resolutions, later declared unconstitutional, caused American Hadassah delegates to walk out of the closing session. They were subjected to considerable abuse before taking this step.

But the Congress was able to chalk up some significant accomplishments, despite the abnormal amount of wrangling and bickering that went on at many of the sessions. The plight of Soviet Jewry saw a rare unanimity of opinion voiced by numerous delegates and the debate on this issue was in the best traditions of Zionism.

Congress went on record as deploring the anti-Zionist campaign waged by the Soviet Union, a campaign which reached a crescendo just before the delegates met in open session. Moscow journalists blasted the Congress as a tool of American imperialism, accusing Zionists of slandering the Soviet Union in order to induce Soviet citizens into betraying their motherland. The onslaught in the Soviet press was timed to blunt, if possible, the expected debate on Soviet Jewry before the world body.

At least four resolutions dealing with Soviet Jewry were adopted by the delegates, one noting that the increase in Jewish immigration from Russia "does not indicate that the Soviets have changed their basic policy of denying to the Jews of the USSR the right to emigrate to Israel."

Another resolution noted with concern the plight of Jews languishing in Arab countries, as well as in other communities around the world. It is estimated that only 60,000 of 800,000 Jews still remain in Arab countries, most of them in Morocco. Congress also debated potential danger to co-religionists living in Latin America.

It was the opinion of the Zionist Organization that every Zionist parent should send at least one member of his family on aliyah. Every Jewish boy and girl should spend at least one year in Israel under existing programs, according to another resolution.

The road to peace

Better life for Arabs envisaged as key role for Israeli scientists

A master plan on how science can transform underdeveloped areas and their people into modern states is occupying the attention of the Weizmann Institute of Science at Rehovot. Abraham Feinberg, chairman of the institute's international board of governors, believes the peace of the Middle East depends in large part on the upgrading of Arab life.

The program Mr. Feinberg envisages calls for the eventual creation of an Institute on Science and Development on the Weizmann Institute campus. He also sees an Institute for Experimental Medicine playing a major role in enhancing life for the Arab population.

The New York banker who was elected chairman last November, is a man of imagination linked to a realistic outlook. Unless there is friendship between Jew and Arab based on social and economic justice, peace is unattainable, and he is convinced the Weizmann Institute is the place where a start can be made to transform life in the Middle East. He sees Israel as a sort of pilot plant, an example of what science can do to revolutionize life for its people, and he stresses the role of Weizmann scientists in the remaking of Israel.

The Jewish Telegraph Agency quotes Mr. Feinberg as saying that "obviously the participation of Arab specialists in planning for their areas is highly desirable, and when conditions permit, that co-operation will be invited. But their absence at this stage should not deter the planning of a scientific program designed to advance regional stability, in the hope that it will find a re-echo in the lands of Israel's neighbors and advance the day of peace."

The Feinberg proposal has brought a favorable reaction from Israeli scientists and government officials. Raising the standard of living of the Arabs in the Middle East is a goal that is beset with many difficulties not the least being the hostility of the Arab regimes, but it must be attained, if we are to replace turmoil with peace. Israel stands as a shining example of what can be done when human energy is combined with creative ability to transform a barren land into a productive one.

In the JTA interview, Feinberg suggested that in their blueprint the institute scientists should relate to seven areas covering the problems of Israel's neighbors where science can be potent. He listed these as upgrading of education, improvement of health, population control, resource development, enlargement of food resources, desalination of water for agriculture, power and human consumption and training of scientists from the area for leadership roles.

We wish Mr. Feinberg and his associates the best of good fortune in this quest for a valid solution to the troubles of the Middle East. The Jews have given much to the world's advancement in many fields; they have still much to give in an area where self-interest is involved.

A richer, more satisfying life for the Arab people and one attained with the help of Israel, is the road to stability and peace for Jew and non-Jew alike.

Chancellor Brandt's visit to Israel should be met with friendship

Prime Minister Golda Meir will most probably visit West Germany as a consequence of her invitation to West German Chancellor Willy Brandt to pay a formal visit to Israel.

It is not secret that Mrs. Meir has a personal reluctance to visit West Germany, but there are national considerations which must be given priority over her own attitude. West Germany is one of Israel's top trading partners and Israel is depending on Bonn for support in forthcoming negotiations with the European Economic Community.

Mrs. Meir does not need to apologize for the invitation to Chancellor Brandt. His credentials as a fighter against Hitlerism and as a courageous supporter of the democratic process, entitle him to a friendly reception in Israel. It is to be hoped that his visit will not be marred by disgraceful demonstrations. The visit of West German foreign minister Walter Scheel last summer was not free of ugly incidents.

The Gahal faction is strongly opposed to a Brandt visit on the grounds that such a visit would offend millions of Jews. We very much doubt if this would be the case. Not the faintest stigma attaches to Chancellor Brandt and it is no betrayal of those who died in the Holocaust to welcome him to our national home. The shameful past is not to be forgotten, but men like Willy Brandt are our hope for the future.

Affairs of state don't bring many smiles to the features of Prime Minister Golda Meir, but when something in a lighter vein occurs, her sense of humor takes over. Here she enjoys a Smiley button pinned on her by Mollie Liebman, of Rockland County, New York, a member of the UJA women's mission. *Israel Sun Photo*

Jewish-Black confrontation over low income housing

By IRWIN FEDER

New York City is again the scene of a dramatic White-Black confrontation. (Many would say that, for White, read Jewish.) The last major battle was fought out in the now historic, city-wide school strike of 1968 and the attendant struggle for community control. More recently the conflict has resurfaced, this time in the Forest Hills section in the borough of Queens.

Briefly stated, what is involved is vociferous community opposition to the city's plan for scatter-site housing - namely, the construction of three low-income 24-storey buildings covering some eight acres of Forest Hills and providing 840 apartment units. The future tenants? Welfare cases (for the most part, Blacks and Puerto Ricans), the aged and other economically marginal groups. Those objecting? Mainly middle-income families living in the area, a large percentage of whom are Jewish and including a sizeable number of Orthodox.

A rundown of the arguments and what underlies them would include the following:

The contention that opposition to the project stems not out of racism nor economic grounds such as the presumed depreciation of real estate values, but out of fear - Black equals crime and drugs among other things. (One important factor left out here is that, rightly or wrongly, a large number of Blacks share this fear, and that it is this concern which is motivating them to leave their homes and migrate to places like Forest Hills.)

Objection to the proposed site is not directed at the project itself, but rather against its height and size. In the words of Seymour D. Reich, president of the Queensborough Council of B'nai B'rith, it is "too large and should be scaled down." (Forgotten in the shuffle are the numerous anti-Black slogans that appear as graffiti on neighborhood buildings and subway station walls.)

Insistence that, because of religious needs, Jews must feel safe in walking - at any hour of the day or night - to and from their local synagogues. This is impossible to guarantee, they feel, if the area is flooded by the presence of too many Blacks and Puerto Ricans. (Here again, the thrust of the argument is not seen as at all racial.)

Doubt as to whether the project breakdown of tenant categories is a reasonable one. For example, should there be 40% aged in the development? (Though this question has been raised on more than one occasion, it is clearly a smoke screen, hiding more fundadamental issues.)

Conviction that no such project should have been undertaken in the first place without close participation by the local citizenry. (Ironically, the very groups who were adamantly opposed to community control during the teachers' strike now insist on the right of their community to a final say in the matter of housing.)

Threats that, if the project continues along its present lines, middle-income and middle-class families will have no alternative but to leave - thus defeating the very purpose of scatter-site housing developments. (Interesting to note is that the threats are voiced not in terms of a voluntary withdrawal, but rather one of "being forced to leave.")

What then is one to conclude from all this? To begin with, it should be pointed out that opposition to the project comes not just from Jews, but from other White ethnic groups; that, in fact, the major reason for the so-called Jewish position is because Jews are White. Second, that what strictly Jewish opposition there is - and it is considerable - is not universal or monolithic, but divides along class, religious and socio-economic lines; in short, that opinions vary widely depending on who is uttering them. (Jewish service agencies like the Anti-Defamation League, for instance, support the project.) Third, that, all denials to the contrary, there is a significant component of racism involved - however subliminally, however reasoned the argumentation. If the National Advisory Committee on Civil Disorders did nothing else, it indicated that America is indeed a racist society. And Jews, in spite of their years of concern with Black problems, are not exempt from the virus - especially when what is at issue is not better job opportunities or higher education, but the Pandora's box of integrated housing.

What is desperately needed now is to keep open the channels of communications and to avoid still greater polarization of the Black-White communities. What is needed is clear thinking, level-headedness and a willingness on both sides to compromise. But, more than anything else, what is required is candor and honesty. So long as the confrontation is exclusively viewed in Black-Jewish terms and so long as the present citizens of Forest Hills refuse to see the racial element in many of their arguments, there can be little hope for the successful functioning of the project. Even more, there can be little hope for a better America.

London's Marvin Shore

Right man in right spot at right time

By MAC HAIG

LONDON, ONT. -

Marvin Shore didn't even know where the education centre was when approached to fill a vacancy on the London board of education in September, 1969.

Today, not quite 2 1/2 years later, he's into his second month as chairman of one of Ontario's major school boards.

Marvin Shore

It didn't take long for the new trustee to make his mark.

Elected on his own in December, 1969, he was chairman of the board's budget committee his first two years on the board, vice-chairman the second year and, after re-election in December, is chairman for his third.

Mr. Shore, a 41 year old chartered accountant, was born in Toronto and raised in Beamsville. He graduated from the University of Western Ontario in 1952.

His business experience was soon evident as the new trustee quickly grasped the complexities of educational financing, enabling him a year ago to warn the board of financial difficulties it is now facing.

Mr. Shore could be the right man in the right spot at the right time to lead the board through difficult financial times. He has already seized the initiative by proposing a salary moratorium for senior administrators to lead off negotiations this year.

These initiatives come naturally to a trustee who believes boards have too little influence on educational programs and policies under their jurisdiction. The most stubborn of London's trustees in insisting on justification for administrative proposals, the chairman isn't satisfied trustees have adequate power as elected officials.

He hopes during his year of leadership that he can get the board to study division of responsibilities in education to try and find a way of increasing trustees' power and accountability.

The chairman is a strong supporter of the public school system despite its faults, believing firmly in separation of religion and state. His three sons, one 12, and 10 year old twins, are enrolled in the London system and Mr. and Mrs. Shore have "no interest whatsoever" in a Jewish parochial school in the city.

"I'm strongly for separation of religion and state," he says, "whether Jewish or otherwise. I'm not so sure the public system is so public . . . it's still Christian . . . I'll fight to get anything to do with religious indoctrination out of the system."

Mr. Shore and his wife Cecile, married since 1958, are active in both Jewish and community affairs but Mr. Shore says his emphasis is leaning towards community concerns.

He was the first Jew ever elected to the board, although Mr. Harris had been appointed earlier and would likely have been elected had he contested the 1969 election. In fact, Mr. Shore and retired Rabbi David Kirshenbaum became the first Jews elected to any public office in London, although several had run. Rabbi Kirshenbaum was elected to the Victoria Hospital Trust.

ask the rabbi

Heavenly voice says marriage pre-determined

1. It is written in the Talmud Sota: "Forty days before the creation of a child a heavenly voice comes forth and says: 'The daughter of so-and-so shall marry the son of so-and-so'." Could you explain this?

RESPONSE:

Actually the passage says the daughter of so-and-so shall marry so-and-so, perhaps because as a rule husbands were older than their wives. The passage expresses a widely-held rabbinic view that many of the great events in life are pre-determined, with the exception of whether a man will be good or bad, which depends not on God but on the free-will He has given to man. But without too much "demythologising" it is possible to read the passage as a poetic statement that marriages are made in heaven.

The Jewish mystics have a saying that when two half-souls in heaven come down to earth one enters the body of a man, the other the body of a woman. When that man and woman come together in matrimony their soul becomes one. We, too, speak of a "soul-mate". No doubt the rabbis took this whole idea rather more literally than we would do but life would be very drab without a dash of poetry of this kind.

2. In the Reading of the Law on Yom Kippur morning it is stated that the scapegoat was sent into the wilderness whereas, according to tradition, it was thrown down from a precipice and its neck broken. What is the explanation for this apparently cruel custom which appears to conflict with the Biblical text?

RESPONSE:

First, the Mishna (Yoma, 6,6) in which the tradition is recorded, does not say that its neck was broken (are you confusing it with the law in Dueteronomy 21,4?) but that it was shattered in pieces. The animal probably died more or less instantaneously. Perhaps (though this is pure speculation) the shattering was intended to be symbolic of the way sin was to be pushed away, a reminder that sinfulness was to be violently rejected.

I cannot see how the tradition is in conflict with the Biblical text in which nothing is said about what is to happen to the goat afterwards. It has been intended to counteract the interpretation that it was a demon of the wilderness.

3. As Israelis when in diaspora countries are not obliged to keep both days of a yomtov, what restrictions, if any, are placed on their activities on the second day of the festivals?

RESPONSE:

They are not allowed to perform publicly acts forbidden on yomtov to diaspora Jews, since people who do not know that they are Israelis will imagine that yomtov is being profaned. There are a number of laws which have to be observed for the sake of appearances.

Opinion

Letters to editor

'Panthers came to Congress to riot'

Dear Editor:

David Zweig, in his letter to the editor (CJN Feb. 11), exemplified the childish radicalism that has infected many Jewish university students around the world.

In his sarcastic letter, he draws a picture of impending revolution by the "suppressed" citizens of Israel. No one denies the seriousness of this social problem. I submit that a great deal more could and should be done to relieve the misery of disadvantaged persons. It should not be forgotten that Israel stands extremely precariously in the economic realm. Israel has commitments and priorities which she cannot cope with. I realize that my sympathy for their cause cannot buy them another set of clothes or a bigger apartment or a university education, but rioting will not further their cause.

The Panthers came to the Zionist Congress not to talk but to create a riot. The police were as restrained as they could be in the situation. Had David Zweig been there at the congress, as I was, it would have been obvious even to him. Of course it is easier to emit cries of discrimination and police brutality from 6,000 miles away.

His comparison between Nazi Germany and Israel is infantile, weak, wrong and insulting. Israel is neither holy nor perfect. Many problems exist but we must have patience in solving them. Israel has had more to handle and has accomplished more in its 23 years than others have in a century. How dare he compare the State of Israel, which happens to be the gem of democracy in the Middle East, the country which over the years has absorbed 3 million Jewish immigrants and refugees, with Nazi Germany, which butchered 6 million of our brethren?

Had David Zweig taken the time to investigate the issues involved, he would know that the Black Panthers of Israel bear no relationship at all with the organization of the same name in the United States. Were he better informed, he would know that the problem as it exists is not one of Black vs. White. The problem, which is a conflict between the culture of Europe and the Orient, came about as a result of rapid immigration in a short period of time to a nation which had little or no means to absorb them.

The fact that David Zweig is a political science student does not make him an expert or an oracle. I would recommend, as a fellow university student, that he better inform himself, lest he make a fool of himself in print.

George Rodak
Toronto

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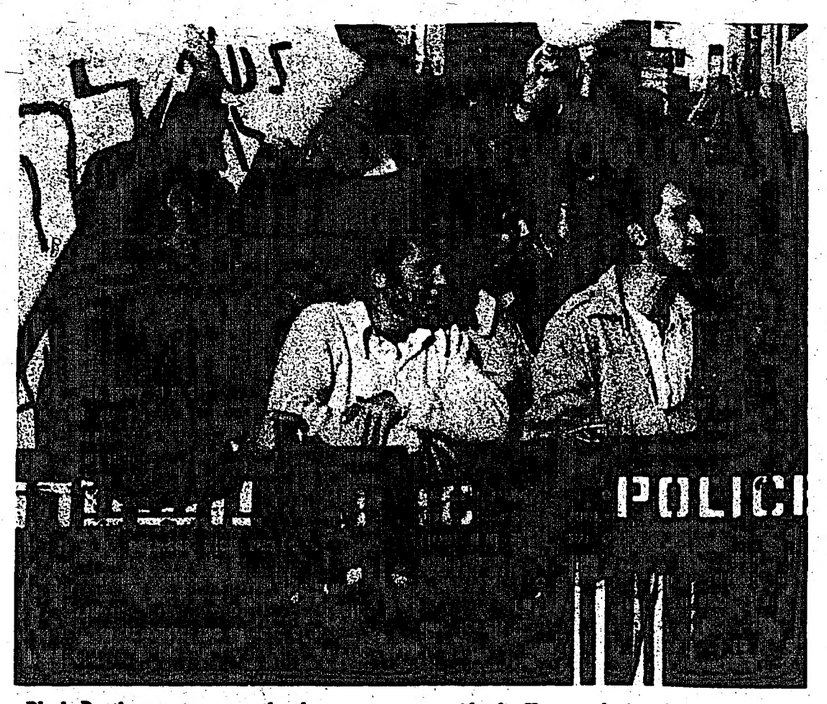

Black Panthers are among the demonstrators outside the Knesset during the recent World Zionist Congress in Jerusalem. Reader George Rodak says the Panthers came to the Congress to create a riot. *(Israel Sun Photo—*

Dear Editor:

The strongest words are not enough to denounce the vicious attacks on the Mizrachi in **The CJN** of Feb. 4 and 11. This slander campaign is founded on ignorant bigotry and hateful jealousy.

Our Mizrachi leaders in Israel know what they are doing. They act in the best interests of our party. When rejecting the presumptuous summonses and decrees of Israel's Chief Rabbinate and Beth Din they do so simply because these bodies are dominated by ultra-orthodox, fanatic rabble-rousers like Mr. Isaacs.

These rabbis think they still live in small villages in Poland and have no idea of realpolitik. The Mizrachi leadership has both the knowledge and experience of political dealings and should be left alone to do so. After all, if not for the Mizrachi, who then would represent and safeguard the traditional and halachic point of view in the government?

Let the rabbis stick to questions about kashruth and synagogue affiars and leave the Mizrachi ministers to deal with the national religious problems and issues. In the Mizrachi we hold no brief for either the reformers on the left or the fanatics on the right. We walk the golden middle path of life's reality.

Zimri Weinberger
Toronto

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Dear Editor:

The patronizing approach for Israel's population by Henry Rosenberg is misplaced in the pages of your paper.

Transcending 5,000 years of cohesion through Torah True law, he suggests "de facto" acceptance of our cultural saturation by Communist conditions and American money in the past 50 years. Academic pseudo-Judaism today is used as a modern political ploy and should be recognized for what it is - a momentary convenient, contemporary political expediency.

Whose law of whose land should the Knesset's leadership give us if not the law of Torah which has kept the Jewish people united throughout the years?

Sociology does not replace nationality; it only studies it.

Bernard Turowetz
Toronto

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Dear Editor:

I am engaged in writing a history of my ancient family since its beginnings in 1307. I believe that a great-uncle of mine, Solomon Lorie, emigrated to Canada about 1890 . . . an S. Lorie figures on the list of subscribers to the Jewish Enclopedia of 1905 . . . as being from Toronto.

I would like to hear from any family of this man, and I would appreciate the hospitality of your column to invite any persons of the name of Lorie or Luria or Lourie to write to me at 16a St. Luke's Street, Chelsea, London SW3, England. I will be happy to have information, and equally happy to impart it.

Stafford Lorie
Chelsea, London SW3

Dear Editor:

May one ask Henry G. Goodman (letter Dec. 17) what are the "objective criteria of study and research" to alleviate the plight of the poor?

Within traditional Jewish contents, the "dignity of man" seems the central criterion. Biblical writings abound in examples to bring this point out clearly. Confrontations between wealthy and poor appear shrouded in shades of guilt and responsibility.

The poor, the stranger walked the fields to find what had been left for them. A pious man in the wee of the morning, discreetly left money at a place he was sure his poor neighbor will find. Richness, power were regarded as gifts conferred in trust which may be withdrawn if abused.

Patterns of life change but rules regarding human conduct as envisioned by our sages remain unchallenged. Mankind seems unanimous as to the eternal verities operating within the human sphere.

The familiar maxim that man is happy if and only if "he enjoys the sweat of his brow" seems now universally recognized. Even retirement is no longer looked upon as desirable. Removed from meaningful employment - from one's field of action - he melts into shadows of a miserable existence.

The pitfalls of idleness are well documented. But one wonders whether the agony of a man who fails in his efforts to provide for his family can be fully grasped.

We look upon the poor as if they were of a lower species. Yet some prefer to live in poverty rather than to "live off the surplus value of another man's labor." Others, irrespective of their poor circumstances, persevere in their endeavours, the fruit of which may benefit posterity. Ibn Ezra, whose biblical commentaries delight the reflective, critical mind, remained a poor man. A more recent example is Charles Sanders Peirce, the father of modern "pragmatism". He worked out his mathematical principles while living on the verge of starvation.

It is difficult to tell whether poor Peirce could have anticipated the effects of his celebrated principle in the socio-economic fields. "Pragmatism" is a marketable commodity in contemporary thought.

As the gap between rich and poor widens and the concept of humanity narrows and the sparkling glasses rise: "To charity!" and the cameras click . . . one wonders whether the biblical injunction "Thou shalt not seethe a kid in his mother's milk" might not succor in easing the plight of our fellow men in areas other than in the kosher kitchen . . .

Ida Rotenberg
Toronto

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Dear Editor:

The Canadian Jewish News' headline (Jan. 28), Worshippers Revel in Rock sums up for me a total impression of boisterous merry-making (Random House Dictionary), imparted in the name of prayer and spirituality. For a cantor to compare Friday night folk rock services to Chasidic and Yemenite sacred music shows a lack of understanding of the Chasid's and the Yemenite's true involvement with serving his creator. By all means - let's recreate a mood of involvement with God that youth can understand. By all means - let's help them rediscover God - let's show them rapport and reverence; let's give them spirit and soul! And please, cantor, let's keep "rock" and its superstars on Broadway and in the discotheques, the proper stage - settings for "revelry" and entertainment!

Sure, the congregants of the temple enjoyed the "rock" services. Don't you think that when Moses came down from Mt. Sinai with the two tablets of the Ten Commandments he found the Jews having a wonderful time - singing, dancing and clapping their hands to the ancient Egyptian rock music? But when he approached the scene he found that the people were worshipping the Golden Calf. Believe me, one could sing **Lecho Dodi** (Come My Beloved) with electric guitars, drums, piano, flute and trumpet and call it sacred music, even go into ecstasy - and not address God, but a sacred calf.

Rabbi Nathan Kops
Montreal

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Dear Editor:

Anyone with the least sensitivity to currents in public opinion will recognize that in recent years Israel has been accorded decreasing sympathy in the Canadian press and, as a consequence, its case is not as well understood as it should be among the general public.

Despite this, despite the fact that we live in the age of electronic mass communication, and despite the fact that large sums of oil money are undoubtedly being used to lubricate the channels of public information, the local Jewish community can only afford to have one lonely man to attend to television programing. This overworked, unappreciated man has to do everything and that includes television production, legwork, administration, and the many other tasks associated with the weekly hour-long program that appears on only some of our cable television stations.

There is not even one radio program devoted exclusively to presenting Jewish culture and Israel's case. How can we be so dangerously negligent? Something must be done soon to rectify this situation or we may find one day that the lost leeway is beyond recapturing. The price could be heavy.

A.A. Goldes
Toronto

Why not women's identity?

Dear Editor:

I feel myself compelled to write to you in regards to your article in the Feb. 4 edition of **The CJN**, about the Women's Division of the United Jewish Appeal. I appreciate and commend these women for the work they are doing, but it is not them to whom I present this grievance.

In your article you state that "today's woman is an individual in her own right," yet you so ironically deprive these women of any "individual" identity. You also state that today's women are a "vital part" of today's community, yet you identify these women only by the names of the men to whom they are married.

If these women are as "informed," "aware", and "involved" in today's world as you say, why do you not identify them themselves, rather than to identify them only through their husbands. From your article I would gather that the woman of today no longer leans upon nor hides behind her husband. You write about "Jewish identity", but what's wrong with women's identity? Why don't we give today's Jewish women the recognition they deserve?

Sharon Day
Downsview

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Dear Editor:

It always amuses me to find in this day of "Women's Lib," your paper insists on printing the husband's name of women leaders in our community.

Certainly, if these women take time and energy to devote to a worthwhile cause, they should be given credit in their own right, using their own given names.

(Mrs.) May Karp
Toronto

Saintly woman labored for Middle East peace

By W. GUNTHER PLAUT

A year ago when I was in Phoenix, Arizona, a remarkable woman came to town. Her name was Mother Aline Batut, Superior of the Ecce Homo Convent of the Sisters of Sion, located in the old city of Jerusalem. She was on a tour of the United States in behalf of the United Jewish Appeal. Fragile-looking but energetic, she was dressed simply in a blue and white jumper, not at all the picture of the nun as one traditionally had come to know it. The sister was French born, with a doctoral degree from the Sorbonne, and her English was slightly accented. In an interview with the press she said:

"Don't tell me peace in the Mid-East is not possible, it exists already. It is not a matter of papers being signed, when a Jew and an Arab sit down to drink a cup of coffee together, peace is in the bottom of the cup. Peace will come from pressure from the bottom, from the people pushing on upper levels.

"Immediately after the 1967 War both Jews and Arabs were in a state of shock - Christians too." She then described how she and Father Bruno, a Dominican, and Dr. Kalman Yaron of Hebrew University ("two madmen and one mad woman to complement it") decided to set up a place where Jews and Arabs could come together to learn about each other. Arabs were to learn Hebrew and Jews in turn would learn Arabic. "Where you build a bridge you need two pillars at each end. So we decided we wanted to give Israelis the opportunity to come to my convent in the old city of Jerusalem to learn Arabic in an Arab atmosphere." A year ago 1,300 Arabs and Jews had already met at the new kind of Ulpan. "You must multiply our work by 10 or 20, for when you consider the outgrowth of the program, when an Israeli is invited to the home of an Arab student, that student's family is also involved and the reverse is true."

What about politics? She said that she was politically minded but could not speak out about it in public. She did indicate however that she was frustrated about the position of the Vatican which she described as "too shy". The people whom she addressed in Phoenix were deeply moved and she established ready friendships based on genuine affection.

Last fall a letter of hers arrived from Jerusalem. She had come back from Australia after a very difficult tour. The friend to whom she had written gave me the letter to read. It revealed a deep anxiety and seemed filled with foreboding. To her Phoenix friend she confessed:

"I still don't know what I shall do here in Jerusalem, exactly. I have been told by my Order that I must look for a job and earn my living. This drastic statement takes me by surprise and I feel anxious. Apparently some people do not like Christians too much dedicated to Israel. I am being accused of Judaising Jerusalem East with the prospect of helping the government of Israel in the political annexation of East Jerusalem . . .

"Thank God, I certainly deserve such compliment, but in the meantime I am more or less ostracized."

Last month I asked my friend what the latest word from Mother Aline was and whether she would object to my publishing the letter. She looked at me sadly and said: "Mother Aline is dead. It happened quite suddenly and without warning." I looked at the letter once more. The warning was there alright. Her words were those of a woman whose heart was broken.

No bed of roses for a columnist

By J.B. SALSBERG

The life of a columnist is never a bed of roses but for one who toils in a Jewish journal it isn't even a bed of pine needles.

There are many reasons why that is the case but the main one is the editor. Editors, Jew or Gentile, develop the same diabolical habit of insisting that columns fit their pre-arranged frames of space. To make sure that they do fit they walk around with a scissor in one hand and a tape measure in the other. If a manuscript - no matter how heavenly inspired - doesn't conform to their procrustean measurement then off goes one or the other end of the inspired piece. As everybody knows this cruelty of the editors is the major cause of ulcers among columnists.

The Jewish columnist is, of course, the worst off since Jews are more prone to develop ulcers than are other people. The columnist in a Jewish publication also addresses himself to a smaller and more intimate audience. As a result his readers rarely bother to write letters of approval or disapproval. They find it easier and more satisfying to reach their columnist by stopping him in the street, telephone, or by button-holing him at meetings, social affairs or, as a last resort, at funerals. He is therefore in constant conflict whether or not to reply in print to those verbal approaches.

But for the good of all, I herewith do penance for some sins of commission as well as for some of omission.

The Labor Lyceum - Some union officials contend that I left the impression that the Lyceum is no more whereas the Labor Lyceum Association, the legal owners of the property, are acquiring another building elsewhere from the proceeds of the sale of the Spadina property. The new building will also serve as a union centre.

From the viewpoint of property ownership that is true enough. But I wasn't in the least concerned with the real estate aspects of the event. I was concerned with the fact that the closing of the doors of the old Labor Lyceum, at the corner of Spadina and St. Andrew, marked the dramatic end of the golden era of Jewish trade unionism in Toronto. It was that fact that I noted with sadness . . .

I forgot the National Theatre - Dr. Sydney Wise, the son of elder-statesman Anshel Wise, drew my attention to the fact that in my columns on the Yiddish theatre I omitted the fact that toward its end the old Lyric Theatre was renamed the National Theatre.

My apologies to Dr. Wise and to others of the middle generation who drew my attention to this regrettable omission. How could I have forgotten?

Uncle Eliezer wants mention of the pre-Lyric days when a crowded balcony began to fall - True, that I didn't witness that scene myself but I certainly did hear much about it. It was fear of the editor's scissors that caused me to omit this and many other events of our early Yiddish theatre, but since uncle Eliezer insists then here it is in capsule form.

An abandoned, very small, frame church stood on the N.E. corner of Elm and University Ave. (It later became a Negro Church). It was there that Yiddish plays were put on from time-to-time. A tiny balcony was suspended at the rear of the auditorium. It was on a Friday night, when the Jewish grocers, butchers, milk and bread drivers, etc., whose only free evening this was, usually came to enjoy a Yiddish play. The balcony must have been jammed and, in the middle of the play, the weak beams that supported the tiny balcony began to buckle and crack. The men below rushed to the rear and literally held up the balcony until the panicked cash customers from above reached safety. "It was a night to remember," says uncle Eliezer.

What to do with slackers of the UJA campaign - It seems that I really raised the lid from an unsavory container with my column about those whose hearts go out for Israel and Jewish education but who fail to contribute to the funds that ensure the future of both. The response was disturbing.

Almost all who communicated with me insisted that I "expose every single one of them." One woman suggested: "Print their names and pictures." But how can I do such a thing? So what's to be done?

But that's as far as I can get. I hear the steely grinding of the editor's scissors; I see his tape on the page and I also see the sinister smile on his face when he says, "No more space!" (The worst is that he enjoys saying it.)

Kara's Corner

What's the definition of a furniture, an art and a fun gourmet? Someone who shops at SHELAGH's and keeps coming back . . . and coming back . . . and no wonder, because Shelagh's is much more than a furniture shop . . . it's part art gallery, part total environment shop . . . where you can furnish every room in your home, from the children's rooms, to the den, to the kitchen, to the living room . . . as well as all those favorite nooks and crannies . . . according to your most capricious whims and moods . . . and all in the best quality and taste. Shelagh, herself, travels the world over, tramping to remote villages where Balinese princesses, Indian Maharanis and wizened Japanese priests arrange for her to take home rare statuettes, buckets and native toys . . . all excitingly unique curios, with that special Shelagh flair. And she also has marvellously sink-in-able sofas which come in all shapes, sizes and fabrics . . . and enormous throw pillows made of macrame, velvet and fur, especially designed for two in mind (!) . . . and chairs . . . bean bag, director and rocking, to name a few, that feel like they were personally designed . . . and when you see her selection of exotic rugs, you'll feel like you're at the Casbah . . . and all this is only the beginning! So, become a unique conversation piece. Shop at SHELAGH's, 27 YORKVILLE AVE. 924-7331.

❀

Do you want to buy your husband an unusual gift? How about something really practical . . . like a thick, gold wedding band . . . and I know just the man who'll love to sell it to you. His name is Sol Machat, but he really looks like Mort Sahl, and as well as being an Israeli Aquarian who claims he was born yesterday . . . he's a manufacturer, designer and importer of all kinds of useful jewellery . . . such as diamond engagement rings, just good friends rings, close to your heart pearl broaches and solid gold gold watches, so you'll always be on time for that special rendezvous. His prices are reasonable, his gift suggestions and advice on life are certainly worth looking into . . . and don't forget about his very exciting and useful (!) wedding bands. That's SOL MACHAT, 825 EGLINTON AVE. W. 787-1809.

❀

Bellies are beautiful and pregnant is pretty . . . is the official theme song cum lullaby at the LADY MADONNA MATERNITY BOUTIQUE. No longer does the shape of things to come have to be hidden, disguised, and deceived by clothes that look like they've been designed for the Trojan Horse. Remember those tent dresses and overblouses that made the lady-in-waiting look like a walking triangle? Well, now the mother-to-be can go out on the town or entertain at home and look as chic as she did in her former condition . . . because Lady Madonna carries an exciting selection of jumpsuits, knickers, gaucho pants, vests, jumpers, bathing suits, harem outfits, hot pants, and evening dresses . . . all with color coordinated panty hose. And Lady Madonna thinks of everything . . . because right by the cash register is a big bowl of jube jubes, jelly beans and chocolates . . . just in case of any sudden, uncontrollable cravings. LADY MADONNA, 120 CUMBERLAND ST. 921-3116 . . . almost makes a single girl wish she were pregnant.

❀

There's a new dining spot in town called the EL CASTILE ESPAÑOL STEAK HOUSE . . . and if you're in the mood for one of those intimate little dinners with one of your very "special" friends . . . then this is the spot. The Spanish decor . . . with heavy, dark pine walls, leather panelling and dim lights could lead to all kinds of conversation . . . and it's licensed, too! The food is really first rate . . . and in addition to the steaks which are prepared with their own secret spices, you can choose your own lobster or live trout . . . and for dessert, only a Simon Legree could resist the creme de menthe ice cream and brandy. That's the EL CASTILE ESPAÑOL STEAK HOUSE, 350 BLOOR ST. W. 929-5757 . . . and there's even underground parking!

For information on Kara's Corner call 789-1895

Who says that a woman can't have long, luxurious nails and thick flutterable eyelashes . . . certainly not the staff at NAILS 'N' LASHES! Your new nails are applied by chemically moulding them to the shape of your original ones . . . and your hand actually lives with these long, tapered, bewitching, manicured nails . . . and you can wash dishes, type, do everything (!) because they can't be chipped, clipped or chewed . . . a nail biter's blessing! The only way they come off is by growing off.

Your new eyelashes are applied hair by hair to your own lashes and become an extension of them and you don't have to take these long, luxurious lashes off at night . . . what a blessing! . . . and you don't need eyeliner and mascara and you won't have puffy eyes from pulling off and putting on those daily lashes.

If you're a bride-to-be . . . or just having an affair and happy to admit it, you'll get a 20% discount on your first visit at any of these four NAILS 'N' LASHES locations . . . SHERWAY GARDENS 621-1711, YORKDALE SHOPPING CENTRE 782-8545, 114A BLOOR ST. W. 923-3090, NEWTONBROOK PLAZA (at YONGE and CUMMER) 225-9621.

❀

Are you tired of playing Maj Jong, Clubbyish, Gin Rummy and Poker . . . then why not try playing Stock Market, Easy Money, Pure Greed or Aggravation . . . or maybe Office Party, Seduction, Strip Tac Toe, Bottoms Up, Adultery, Take It Off, Bumps and Grinds, or Reversible Ursula are more to your liking . . . and as a night cap you can always play Pass Out or Group Therapy. If you're a game adult, then ADULT GAMES may be just the playground you've been looking for . . . and while you're down there you can get some educational games for the kids and some occult supplies for your witchy and warlocky friends . . . Come to think of it . . . ADULT GAMES, 91 BLOOR ST. W. 925-3434 . . . is much more than an adult playground . . .!

❀

Does she or doesn't she? . . . after she comes back from the hairdresser, that is . . . Well, if her hairdresser is POSY's, then she needn't worry if she does . . . because all their hair cuts, sets and permanents have that natural bounce that just keeps falling back into place . . . no matter what happens. So, do it! You'll like it . . . get your hair done at POSY's . . . and by the way, they're specialists in hair coloring and have a large hair coloring salon downstairs. Who knows? maybe a different color would make for even more fun . . . but regardless of what you're anticipating . . . go and see the hair experts at POSY's, 354 EGLINTON AVE. W. (at AVENUE RD.) 481-5683 or 481-4994 . . . they'll understand your needs.

❀

You've just got your hair done, splurged on that Pucci dress, bought front row seats for the opening of "La Boheme" . . . and what happens . . . your babysitter phones and says she can't make it! Don't cry . . . you'll only ruin your eye make-up . . . just keep calm and call WE SIT BETTER of NORTH YORK. They're the largest company in the world offering this type of service, with 500 offices in the United States and Canada . . . they're licensed by the Province of Ontario . . . they belong to the Better Business Bureau . . . they're got the Parent Seal of Approval . . . and all their sitters are mature women who have been bonded and trained in first aid. They take care of infants and children and they offer city wide 24-hour service . . . So enjoy yourself! and while you sit out, let WE SIT BETTER, 889-3650, sit in!

❀

I really hate to be nosey . . . but when was the last time you went to THE JOHN? . . . Because in case you didn't know . . . THE JOHN BATH BOUTIQUE has just moved from their Bathurst St. location to 922 Eglinton Ave. W. . . . and their new shop is more inviting than ever. Everything is all colors of the rainbow co-ordinated . . . towels, hampers, rugs, soap dishes, waste baskets, kleenex holders and even exotic soaps and additional accessories made of mylar, silver and tortoise . . . and shower curtains made of lace, velvet, and whoops! , even see-through . . . and bathroom scales that tell the truth (darn!) . . . and toothpaste squeezers. They also offer a complete color co-ordinating and bathroom remodelling service . . . and as an opening special, everything in the shop is marked down by 10% . . . and brides-to-be always get a 10% discount. Oh . . . and they even have "smile" toilet seats . . . so smile and go to visit THE JOHN, 922 EGLINTON AVE. W. (at BATHURST ST.) 781-2706.

Mrs. A. J. Latner to be honoree of Israel Bonds

Mrs. Albert J. Latner of Toronto is to be honored by the National Women's Division of State of Israel Bonds in Miami Beach, Florida, on Feb. 24, it was announced by Mrs. Jan Peerce, women's division chairman.

Mrs. Latner will receive a special award at the international premiere of the All-Israel Fashion Show and Luncheon at the Fontainbleau Hotel, which will be held in conjunction with the International Inaugural Conference of Israel Bonds taking place in Miami Beach from Feb. 24 through Feb. 27.

Mrs. Albert J. Latner

Mrs. Latner was selected for her outstanding leadership in the Toronto Women's Division and is one of a group of women from cities in Canada and the U.S. which raised $1,000,000 or over last year, who will be similarly honored at the Miami event.

More than 1,000 women are expected to attend the fashion show which will be presented in Toronto in November.

No limit to immigration, says Meir

JERUSALEM -

In response to a question whether the increased immigration of Russian Jews would weaken Israel's economic infrastructure to breaking point, Israel Prime Minister Golda Meir replied "There is no limit and there will never be a limit, just as there is no breaking point to the courage and determination of the Russian Jews."

The question and answer essentially summarized the findings of the extraordinary economic conference in Jerusalem convened by Israel's prime minister to discuss the immediate and long-range economic problems of Israel with regard to mass immigration of Soviet Jews.

In his address to the conference, Israel's Finance Minister Pinchas Sapir said the crisis of opportunity is created by the growing influx of Soviet Jews and their urgency for jobs and Israel's creation and expansion of her economic absorptive capacity.

Israel Bond leaders from Canada and the United States, in appreciation of the gravity of the situation, vowed to attain a record $450 million Israel Bond Campaign in 1972. The previous record was established in 1971 with a sale of $251.6 million. D. Lou Harris, Canadian president of State of Israel Bonds, who headed the Canadian delegation announced that Canada's objective for 1972 would be $40,000,000.

Melvin Cohen heads UJA-ISF in Sarnia area

SARNIA -

It's the little communities of a few dozen Jewish families which often pose the greatest fund-raising problems for the United Jewish Appeal-Israel Special Fund. And Melvin Cohen, 45, of Sarnia, who has just recently taken over as chairman in that southwestern Ontario town, knows it very well.

"I've canvassed before, I've assisted other chairman and I've twice been a president of B'nai B'rith, but this is the first time I've taken on the UJA chairmanship," says the proprietor of the successful Vanitie Shop, a women's wear outlet.

"But I get a certain satisfaction out of doing things like this. Really, it's what you put into it that you get out of it. it helps Israel a great deal, and I get my personal satisfaction out of my involvement in the community."

Cohen is very busy now preparing for the upcoming visit of Dr. Julia Libman, who recently arrived in Israel from the Soviet Union. A dentist, she will be speaking to the 40 Jewish families of Sarnia this Sunday.

Looking ahead

Rediscovery of hope

By DR. STUART E. ROSENBERG

When does an international story stop being merely a headline and become a personal experience? When does a statistic stop being a number and become a vital, throbbing human being? When does a myth or what seemed a myth because it seemed so unreal, become bigger than life itself?

I found out personally just a few days ago in a very special way, with about 350 people seated in a large room, a telephone call was placed to Moscow, Russia. Within scant minutes I found myself speaking to a new "phone-pal" - a Jewish man waiting to leave Russia. But the most exciting thing was that we spoke not in Russian, nor English, nor Yiddish but in the language of Isaiah - the Hebrew language of the Bible.

Why did I call him? To find out, person-to-person, the story behind the story, to meet the man, and not merely to hear about statistics.

My readers may recall that I had visited Russia in 1961 and then wrote about what I had seen describing my views of the Jewish situation then, almost exactly 11 years ago. There were a few Jews who had hope then, but mostly I found them full of despair and deeply anguished. No way out, they believed, no way out of the prison of Russia.

But this Sunday morning I rediscovered the meaning of human hope. My new found "phone-pal" in Moscow was waiting to go to Israel he said. "Are you employed?" I asked. "No, I have been thrown out of my job a year ago." "Why," I continued. "Have you committed a crime against the Soviet Union?" "No," he answered in Hebrew. "The authorities threw me out of work merely because they discovered that together with a small group of Jews we were teaching ourselves the language of the Bible. We were learning Hebrew, preparing to go back to the Land of the Bible."

I confess that I broke down at this point. I could not help but think back to the days of the Israelite slaves in Egypt who had to wait centuries before they, too, could be freed. They, too, were punished because they were Hebrews asking Pharaoh a simple, human, civil question: "Let My People Go."

"What do you need now?" I asked my friend. "Books," he shot back quickly. "Hebrew instructional books so that we can teach ourselves and our children. For example, I have a 13 year old daughter and she must learn Hebrew too!"

"What else do you want?" I persisted. "Only exit visas," he said, "so we can go home, home to Zion. We Jews are despised because we want to go home. We are therefore deprived of our rights. They send some of us to jail. But we'll get home to Zion," he proclaimed. His voice rose, literally ringing out across the oceans the ageless hope of all men to be free and human. "We'll get home to Zion" - he sang out again loud and clear from Moscow to Toronto for all 350 of us to hear.

I will never forget his faith. And it will always remind me of the truth of Jeremiah's biblical prophecy: "And There is Hope For Thy Future."

This Sunday, a telephone put two men, two worlds, two dreams, two hopes together. And in my heart I sang songs of praise all that day and this day too - for the indomitable will the Lord has given man to break the bonds, and to loose the fetters - and to hope!

If we are prisoners, we are prisoners of hope.

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Anti-Semitism exists despite laws

Jews have been victims of anti-Semitism in Russia for hundreds of years and Communist laws banning it have been unable to eradicate the anti-Jewish feeling existing there, according to Paul Beer, director of the guest department of Keren Hayesod, Jerusalem.

In Toronto, with his wife Shoshana, to address a number of fund-raising meetings on behalf of the 1972 United Jewish Appeal-Israel Special Fund campaign, Beer said anti-Semitism is so deeply rooted in Russia that the law has been useless.

The story of anti-Semitism in Russia, he said, "is the story of your families."

The Bolsheviks outlawed anti-Semitism but the law was never truly effective, Beer declared.

A new era dawned for Russian Jews in 1967, as a result of the Six Day War. At that time, the Soviet Jews realized that Jews can defend themselves successfully. This gave them the courage to speak up . . . "and the Zionist dream was born and became part of the thinking of Russian Jewry," Beer said.

Appealing, sturdy youngster is constantly on the move

By HELEN ALLEN

This appealing baby is Timmy, 21 months old, a big, sturdy fellow with light brown hair, blue eyes and fair skin. He was rather a slow starter, taking his time about walking, but is now making up for that by being constantly on the go. He talks quite well and knows everything said to him.

This good-natured youngster is interested in everything - people, animals, television. He likes books and makes a most engaging picture sitting on his own little stool chattering away to the pictures in his favorites.

Timmy is in excellent health but he has a condition called Kleinfelter's Syndrome, an extra chromosome. This has no effect on him at present, but it implies the possibility of sterility and of a lag in mental development later on. There is no way of determining either of these, and they may not occur at all.

This lovable toddler needs parents who will enjoy a happy, busy young son and can be serene with his medical history. To inquire about adopting Timmy, please write to Today's Child, Box 888, Station K, Toronto.

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Parents night Tuesday Feb. 22 Zionist Centre, 788 Marlee 8:30 P.M.

21 diets offered

Elderly receive Kosher Meals on Wheels

By ESTHER MEHR

The front door of the small apartment was wide open as if someone was awaiting the visit of a very close friend.

The young woman knocked softly and was warmly greeted by an elderly gentleman who cleared off the kitchen counter so she could deposit the large cardboard box she was carrying.

She enquired after his health, and after a short chat got up to leave.

Many similar scenes take place five days a week all across Metropolitan Toronto as part of the Meals on Wheels program, which provides hot kosher meals for non-institutionalized elderly members of the Jewish community.

The program, which began as a pilot project in 1966, is part of the Co-Ordinated Services to the Jewish Elderly, administered by the United Jewish Welfare Fund of Toronto, which also finances the operation. The meals are prepared and packaged at Baycrest Geriatric Centre, where volunteer drivers from eight Jewish organizations pick up the parcels for delivery to recipients.

The special needs and preference of each recipient are on file in the kitchen and the result is that some 21 different diets are offered - from diabetic to salt-free, high protein, low fat and so on.

All recipients are processed and their needs assessed by the Jewish Family and Child Service, which gets referrals from hospitals, public health departments, doctors and families.

The menu includes soup, a main course of meat, fish or chicken, three hot vegetables, and dessert. There is a traditional Friday dinner with wine and chalah.

Cost of preparing and packaging each meal is $1.80. Most recipients pay towards the cost but those who cannot are subsidized. No matter how little they contribute, it adds to their sense of pride and independence, says Mrs. Michael Langer, chairman of the Meals on Wheels steering committee.

The Meals on Wheels service originated with women members of the Hebrew Weston Charitable Services. A cheque for $6,000 was presented last week to UJWF president Harry L. Wolfson by Mrs. Harry Frisch, (right), president of Hebrew Weston and Mrs. Fred Biback (left) vice-president. Second from left is Mrs. Michael Langer, chairman of Meals on Wheels steering committee. The service is growing in scope, reflecting the popularity of the work.

Mrs. Langer, an active participant in the project since the beginning, notes that in 1966 there were 15 recipients and eight volunteer drivers. There are now 185 drivers delivering 25,000 meals (the projected figure for 1972). "The number of elderly in need of this essential service grows each year," she said.

"The people we reach," she continued, "are those unable to cope with shopping and cooking and who have become apathetic from years of living alone. The daily face-to-face encounter with a volunteer keeps them in touch with the community and alleviates the feeling of isolation so prevalent among the elderly and handicapped in a large city."

Although the current Meals on Wheels program has been in operation for just a little more than five years, the idea was actually pioneered by the Hebrew Weston Charitable Services, a Jewish women's organization which is celebrating its 50th anniversary. In the past six years they have raised $28,500. The latest cheque, presented last week to UJWF, was for $6,000.

Strauss, no...Volkswagen, yes

While Israel continues to ban the music of Richard Strauss and Wagner, her public clearly has no such compunction about driving around in German cars.

—A survey just published by the Central Bureau of Statistics showed more German manufactured cars on the roads of Israel than of any other country - 36,846 of which 15,613 were Volkswagens, by far the most popular car of any make. French made cars accounted for 27,230 of the total of 147,785 private cars on Israel's roads, with Peugot providing 12,000 of them.

British made cars ran third - 22,433 with Ford vehicles the most popular (8,800).

Of the cars on the roads in 1970, nearly 1/4 were German. Israel herself provided 21% of the models while British made accounted for 15.2% a drop of 0.8% compared with the previous year.

The highest rate of car ownership was in Givatayim, a township on the outskirts of Tel Aviv, with 102 cars per 1,000 population. The rate in Tel Aviv was 101, in Haifa 74 and Jerusalem 41.5 per thousand.

Nationwide, there was an average of 55 vehicles per 1,000 population, compared to 490 per thousand in the U.S. 206 per thousand in Britain and about 5.5 per thousand in Egypt.

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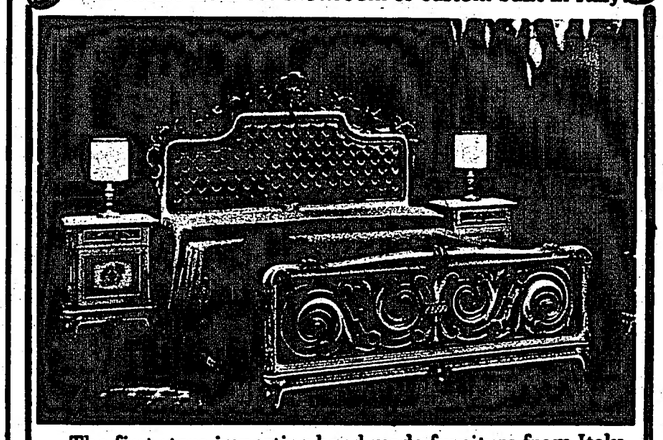
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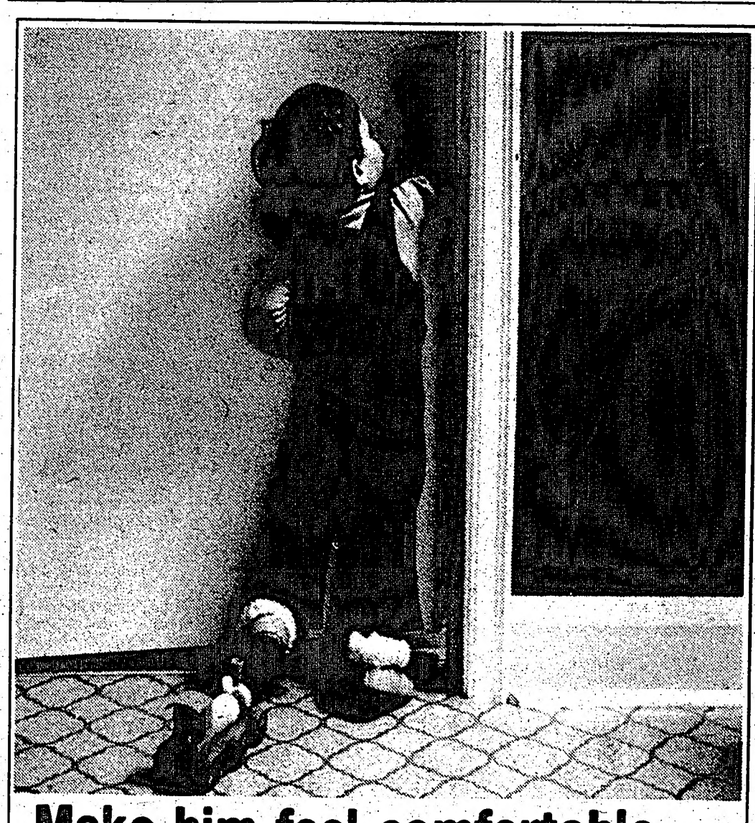
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Helped save Jews

Synagogue honors Koch

By WENDY ROSEN

A non-Jew who endangered his own life on many occasions to help the Jews, was honored Friday night at Holy Blossom Temple. Col. Jacob Monbaz, Israel Consul General in Toronto, presented an award from the State of Israel on behalf of worldwide Jewry to Dr. Karl Koch for his work in saving Jews from the Nazis.

Dr. Karl Frank Koch

Col. Monbaz hailed Dr. Koch as being "outstanding in helping and rescuing our brothers and sisters." He gave them food and shelter and kept them hidden.

"His life was in constant danger. . . It is a miracle he lived," Col. Monbaz said. "He was interrogated more than once but somehow managed to withstand the questioning."

Dr. Koch spent 13 years in prison in Czechoslovakia and was released under the Dubcek regime. Col. Monbaz said the doctor was tipped off to the Russian invasion of 1968 and fled the country.

After Col. Monbaz finished the presentation, the whole congregation rose and applauded Dr. Koch.

Although Dr. Koch did not speak, he has been quoted as saying "I only did what I felt was my human duty."

First Lt. Edith Zeroni

Girl from army raising funds

Many of the UJA-ISF fund-raising functions and canvassers' meetings are being considerably brightened by the presence of a pert young Israeli lieutenant.

First Lt. Edith Zeroni is in Toronto for a whirlwind three week visit on behalf of the United Jewish Appeal to relate her experiences and answer questions regarding the absorption of Russian Jews and other social problems in Israel.

Born in Tel Aviv in 1951, Lt. Zeroni is the daughter of an electrical engineer who came to Israel from Poland at the age of nine. Her mother emigrated from Mexico.

Fluent in English, French and Spanish, she was a member of a student delegation to Europe shortly after the Six Day War, to explain Israel's position and problems to European teenagers.

Her appearances in Toronto have been at the Shaarei Tefillah Synagogue, Stashover Society, Pride of Israel, Bialik School, UJA Day at Shaarei Shomayim. She also took part in telethons for B'nai B'rith, the Hungarian Jews and the Beth Sholom.

On Sun., Feb. 20 at 10 a.m. she will be at Adath Israel Synagogue and will take part in the Temple Sinai blitz Tues., Feb. 22 at 6 p.m.

Seeing Soviet delegation 'thrill' for Labor Zionists

By TOVA GREENBERG

Toronto Labor Zionist delegates to the recent 28th World Zionist Congress in Jerusalem say their biggest thrill was seeing a Russian delegation in attendance for the first time.

Speaking last weekend at the Labor Zionist Centre Ruth Wolfish national president of Pioneer Women, said that she was embarassed when the Hadassah delegates were booed, but that the Russians' reaction to the heckling was quite different.

She said that, for them, the Congress, even with the rude exchanges, was such a departure from Russian meetings - where they were ordered to applaud - that they were overwhelmed by their new-found freedom and felt like doing nothing but dancing.

According to Miss Wolfish, division in ideology among Diaspora Jews is the greatest problem today.

"We can't afford the luxury of division," she said, and quoted Prime Minister Golda Meir who told Orthodox Jews that a person can be a good Jew without performing all the Mitzvot.

Education as a means of curtailing the assimilation of Jews in the Diaspora was the focal point of the congress, according to Harry Weinstock, chairman of the Canadian District Farband Labor Zionist Order. He said that a resolution was passed to try and co-ordinate a central agency in Jerusalem in co-operation with the Jewish Agency, to prepare a program of meaningful technique and resources to enable further development of a unified education program for World Jewry.

Such programs have already been initiated by the Labor Zionist Movement in day schools in Winnipeg, Edmonton and Toronto.

UJA sets up women's division in Niagara

A separate Women's Division of UJA encompassing the entire Niagara Peninsula is being organized under the chairmanship of Sheila Newman of St. Catharines. This is the first time that that area, encompassing the communities of St. Catharines, Welland, Port Colborne and Niagara Falls, will have a Women's Division. Mirial Small of Toronto, long active in community affairs, will be travelling there later this month to help in the organization.

Elsewhere in the province, Hon. Mr. Justice Meyer Lerner of the Ontario Supreme Court spoke to the Lawyers and Accountants Division in Hamilton last night. Paul Hanover, co-chairman of the Hamilton UJA and a local radio personality, hopes that the campaign will enable the community of 1,200 families to rescue at least 1 10 of that number from Soviet Russia.

El Al tourist record

MONTREAL -

El Al Israel Airlines brought a record 247,975 tourists to Lod International Airport in 1971, a 38.7% increase over the previous year. Total number of tourists arriving at Lod by all lines was 587,433, up 49.7% over 1970.

El Al carried 13,500 tons of freight out of the total of 19,500 tons exported during 1971. The national airline brought 10,800 tons of imports to Lod, out of a total import of 14,600 tons.

The airline's share of freight through Lod in 1971 was 69% of incoming and 74% of outgoing.

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BECKER, ESTHER - On Feb. 10, late of 3560 Bathurst St.
BRITSTONE, JOE - On Feb. 11, late of 25 Clyde Ave.
FLORENCE, MYER - On Feb. 11, late of Peterborough, Ont.
GALINSKY, RUBIN - On Feb 9, late of 385 Glengarry Ave.
MILLER, HARVEY - On Feb. 13, late of 2700 Bathurst St.
POLIEN, JOSEPH - On Feb. 13, late of 342 Hillhurst Blvd.

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SHAPIRO, MINNIE - On Feb. 9, late of 101 Dunloe Ave.
SIMMONS, MORRIS - On Feb. 11, late of 105 Raglan Ave.
SKY, PERCY - On Feb. 7, late of 563 Cranbrooke Ave.
SPRING, SHANNA - On Feb. 7, late of Galt, Ont.
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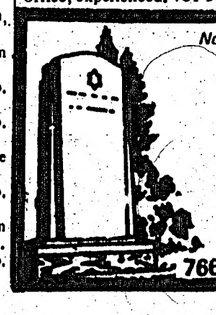

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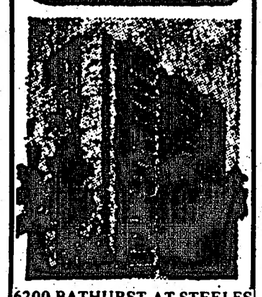
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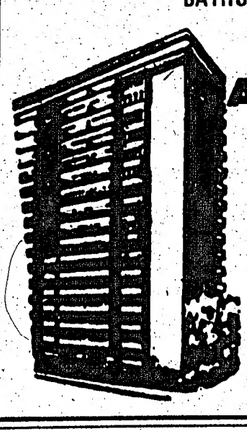
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Entertainment

Fast-paced, frothy revue scores at Dell theatre

By LEWIS LEVENDEL
CJN Assistant Editor

The Theatre in the Dell has come up with another fast-paced, frothy revue in **Oops** which opened Feb. 1 for an indefinite run.

With about 30 original songs and sketches by David Warrack, the show moves so quickly that the audience forgets the ones that fizzle.

Director Alan Lund has obtained top notch efforts from the three member cast of Doug Chamberlain, Keith Hampshire and Connie Martin. Given more to do, the male performers tend to overshadow Miss Martin who reveals a couple of the finest legs to be seen recently on the Toronto stage.

The revue is made up of a hodge podge of songs and sketches based on the premise that the Oops syndrome "has become a major influence on human behaviour patterns of modern day living."

Topics include egotism - **I'm So Beautiful,** transplants - **Brand New Me,** communal living - **Sharing,** urine tests - **The Sample,** and homosexuality **Pen Pals.**

Two romantic ballads, **Where are You Going,** sung by Miss Martin, and **Once I Knew A Girl Like You,** by Chamberlain draw a warm audience response.

A man sitting opposite this reviewer said he regularly comes to see the revues at The Dell and Oops "is just a delight." Most Dell regulars will likely agree with him.

And if you enjoy your humor "a bit risque," you'll probably be well pleased with the show. Most of the revues best lines cannot be printed in this family newspaper.

Keith Hampshire, Connie Martin and Doug Chamberlain star in Oops at Theatre in the Dell.

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Arts

Ontario Place seen as 'adult jungle-gym'

By SOL I. LITTMAN

Buildings commissioned by governments can serve as opportunities for either great, innovative architecture or soul-diminishing, routine, structures. Ontario Place and the Israel Museum in Jerusalem are both highly successful architectural concepts.

Curiously, although they bear no physical resemblance to each other and stand continents apart, they have much in common. Both are solutions to similar problems; namely, to create a structure through which the Israeli and Ontario governments can say something essential about their land and their people.

Both are designed to accommodate large numbers of visitors, to guide them in organized human streams so that they come in at the beginning and leave at the end. Both need to provide opportunities for rest and leisure. Both must enclose large areas of space and provide variety for the eye.

But here the similarities end and the differences take over. Ontario Place grew out of the concept that "the medium is the message" so that the cluster of gleaming white, futuristic structures on Toronto's lakeside is a statement in and by itself. In contrast, the Jerusalem museum serves as an enclosure within which the message, embodied in a people's history, is displayed.

Ontario Place, is an advertisement, a flashing neon sign delivering a brief, simple message, assimilated in a glance. The displays within Ontario Place are consistent with this concept. The films shown are gimmicky products of multi-media techniques. Even when historical films are shown, their content is less important than the visual image. Projected onto several hundred inflated white plastic cylinders, the effect is fascinatingly kaleidoscopic, but the history is barely transmitted. Static displays are similarly whimsical, gay, nostalgic and without serious purpose.

The idea is courageous and splendid in itself. It is especially so when one realizes that governments generally fear innovation and feel safer with traditional monuments that require little interpretation to the taxpayer.

There is something playful about Ontario Place, an adult jungle-gym through which one climbs, penetrates and circles. When a visitor points to Ontario Place and asks "What is it for?", the question is difficult to answer. It is not for anything. It is simply for itself.

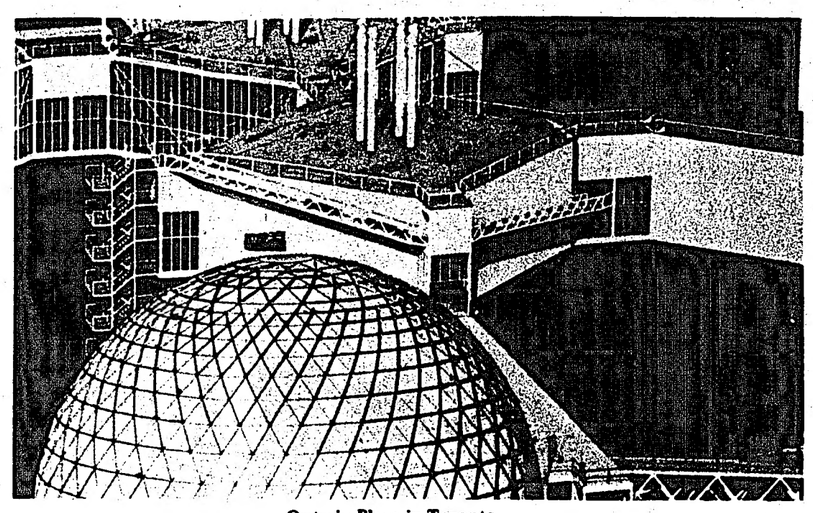
The essentially surface nature of Ontario Place, its sweep, its simplicity, its refusal to be serious, means that once having been explored, one is not drawn to return. One is satisfied to see it reflecting the light of the winter sun as one speeds by on Lakeshore Boulevard.

In contrast, one aches to return to the Jerusalem Museum. The beauty of the displays, their order, their detail means intense involvement.

The Jerusalem Museum has magnificently solved many of the problems which plague museum architecture.

Every public building must undertake the problem of enclosing large areas in order to have floor space for displays and large numbers of people. Preferably this space should be uncluttered with pillars and should be organized so that crowds tend to move in orderly streams.

In the past, such buildings have been built like the Royal Ontario Museum; long, straight corridors, mounted one above the other, discontinuous, formal and inflexible. The larger the enclosed space, the higher the ceiling must become until you have the effect of a Union Station. More and more of the cost must be devoted to bridging space; space which is essentially unproductive, cold, inhuman, and expensive to maintain.



Ontario Place in Toronto

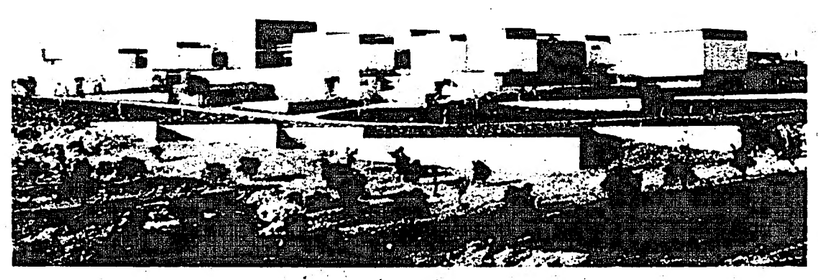
How has the Jerusalem Museum dealt with these problems?

The best way to visualize the museum is to see it as a cluster of cigar boxes clinging to the side of one of the Holy City's hills. These boxes, faced in native marble, are joined together so that one saunters from the highest box to the lowest and back up again. Not all the boxes are identical and there is variety in the manner in which they are joined to each other. Because the total space is divided into segments that can be readily bridged, there are no pillars and expensive engineering problems.

The uninviting grey of the poured concrete exposed in the museum's interior has been relieved by preserving the grain pattern captured from the wooden forms. Warmth has been added by a simple monotone, textured rug which covers the floor. This monotone, in turn, is relieved by evenly spaced, round brass plates, which subdivide the space and help to keep the rug in place.

There is one area of the museum which fails. One wing is used, but doesn't serve, as an art museum. The paintings are hung unimaginatively, evenly and in everlasting rows. Rooms designed for massive displays do not lend themselves well to exhibiting small rectangles of paint on canvas, not even when they are masterpieces.

Like all great architecture, both buildings are innovative, imaginative solutions to specific problems, soundly executed. Both structures portray the social needs of their people. The Jerusalem Museum displays the past to give continuity to a people reborn after a severe trauma. Ontario Place trivializes history and offers an expression of "now" because there has been no miracle of survival.



Israel Museum in Jerusalem

Israeli artist shows collage at Kar Gallery

Shmuel and Ella Raayoni, a husband and wife duo of Israeli artists, will be exhibiting their work at Kar Gallery beginning Sun., Feb. 20. Ella Raayoni works entirely in collage. Her use of materials is unusual, inasmuch as she limits herself to pieces of cloth, bits of lace and black thread. With these materials, she achieves a rich variety of line and remarkable clarity of color.

She is also a highly competent etcher, with considerable skill as a draftsman. The incisive line she reveals in her drawings is duplicated in her use of black threads in her collage. She is in constant full control of her thread and the casualness is well planned.

Raayoni, in her use of cloth snippets, is not "kitch". One assumes that women artists who use cloth and thread are coy, but her work is serious, her knowledge sound and her technique sophisticated. If one can work with acrylic skins, rubber skins, rubber stamps or rusty nails, a collage technique of woven materials is equally valid.

Diaspora Jews second class

By MARK MEDICOFF
CJN Quebec Bureau Chief

Levy by Abram Stilman
Libraire Beauchemin Limitee
303 pages $4.95

Most Jews regard their Jewishness with a capital "J". Levy, the fourth novel by highly accomplished writer Abram Stilman, probes the thinking of a small "J" Jew.

In this novel, Stilman defends the highly controversial argument that all Jews in the Diaspora are second class citizens. A surgeon by profession, the author is contemptuous of writers like Richler and Roth for painting highly uncomplimentary caricatures of modern Jewry. In Levy, the characters are hardly attractive - but they are human.

Levy is the only child of multi-millionaire Simon and Lucie Jacobs - "true Canadians to the core". His attitudes on being a Canadian Jew were demonstrated by his unwillingness to donate a building contribution to the new temple because the founding fathers wanted to decorate the walls with imported Israeli stone.

As a result of his parent's confused sense of identity, Levy becomes neurotic about his Jewishness, and eventually sees a psychiatrist. He encounters incidents, in his largely WASP environment, which force him to come to grips with the enigma of being a Jew.

Pictures of the Holocaust, and a forbidden mezuzah form perplexing symbols to Levy's young but perceptive mind. He comes to ask the eternal question of his father - "What is a Jew?". The father is unable to answer the child's question.

After graduating from secondary school, and earning high enough marks to make the quota system at McGill University, Levy indulges his appetite with the usual morsels of youthful rebelliousness.

At McGill, Levy comes into contact with a young Israeli exchange student who always wear a kepah. The Israeli's arrogance about Israel and Jewishness is attractive to Levy, who, by now, has developed self-deprecating attitudes.

Although criticism may be levelled against Stilman's use of the English language, his virtue as a novelist is redeemed by a marvelous ability to weave a grasping - although somewhat contrived plot. He is a master story-teller.

Portrayal of Italian Jews

De Sica captures soap-bubble world

movie review

By TOVA GREENBERG

Everywhere one turns today the screen is colored red and the human animal portrayed on it is less and less humanly comprehensible and hence hard to identify with. Communication breakdowns, prejudice, greed and sexual hangups are the topics of these films and the message seems to be that we are losing our humanity and, soon, may destroy our civilization as a result.

The Garden of the Finzi-Continis contains all these themes but it projects them unspectacularly by enfolding an uncomplicated plot void of the glitter and present fascination Hollywood has for blood and all the gore that goes with it. Instead of concentrating on the actual horror of one man's crime against his fellow man (in this case the discrimination against Jews by Italian Fascists) this film concentrates on revealing human relationships so that the audience becomes aware of life and its beauty rather than death and its misery.

We are made to fall in love with life and when tragedy strikes, its initial blow is enough to light our empathetic sparks. The interruption of life's normal day to day procedure becomes in itself the tragedy. There is no need to see the human flesh torn apart in the anticlimax. Grief is more emphatically expressed by parents bidding goodbye to their son who must leave his homeland to study in a foreign country if he wishes to get his degree. And the injustices bred by human madness are more bitterly understood when captured in the eyes of a disappointed and angered young Jewish scholar who is no longer allowed to use the public library simply because of his race. He doesn't have to be stabbed to make him bleed inside.

The actual story is about the Finzi-Contini family who lived in a garden sheltered from the cruelties of Fascist Italy prior to the Second World War. The shattering of their illussionary world is the theme of the movie. Director Vittorio De Sica has captured the soap-bubble world they moved in and gently adapted it to the screen, unravelling it aesthetically and shattering it ever so delicately and artistically.

But to show us pain he didn't have to kill them before our very eyes in living color. As a matter of fact he magnified the cruelty dealt them by showing how quickly and insensitively they were separated by war. One moment standing in a line together and the next moment by the lowering of a stranger's hand split forever. The love-ties of many people gathered in a chain outside crowded rooms are cut with the ease and unthoughtfulness of a little child tearing open a pink-ribboned gift that took hours to wrap.

Waiting in a Rome school room to be deported to a concentration camp — a scene from The Garden of the Finzi-Continis.

A great cast help give meaning to this film that will neither grow old in style or essence. As the rich brother and sister Helmut Berger and Domonique Sanda give performances that totally capture the delicate and naive world they clung to so desperately. Their portrayals are masterpieces of understanding and beauty. Lino Capolicchio as their young middle-class childhood friend is a perfect foil. This actor showed enough creative control to flawlessly combine the spirit of a very masculine self-determined scholar with that of a broken-hearted, sensitive lover. To contrast his sincerity De Sica places Fabio Testi as the virile presumptuous gentile who somehow manages to penetrate through into the lives of the people in the garden.

Life is as violently horrifying to many people as interpreted by Hollywood directors but for an even greater number all that violence is alien. It is hard to understand the pain of a bullet tearing the skin, unless it has been personally experienced. But love gone sour or destroyed by political inhumanity is a feeling familiar to all and more effective for that reason, especially on the screen because it lingers on the mind longer than the vision of a spear piercing the heart.

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